THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD
ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP
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CONVENTIONAL WEAPONS

IT is now certain that if there is war between the great powers nuclear weapons will be used. This was not so certain a few years ago. There was a debate in NATO as to whether the commanders ought first to seek permission from the political authorities before the weapons were used. Any doubt suggested by this debate has, almost without notice, slipped away. According to President Eisenhower atomic weapons are now as conventional in the American forces as the old-fashioned sort with which the last war was fought.

At present there is some doubt whether the hydrogen bomb would be used in a future war. This doubt in a few years' time will probably be cleared up in the same unnoticed way as that about atomic weapons. The use of the hydrogen bomb will become conventional.

Sanest of the Sane

There is already a war of sorts, of a permanent kind, taking place between the scientists of the great blocks of powers. They are devising weapons of offence and defence against the known or anticipated weapons of the other side. Each group is in fear of allowing the other to get ahead with the powers of destruction. Consequently, in various parts of the habitable globe certain men are working away in secret, with fantastic resources granted to them by various governments, with the intention of creating weapons which, if used, would blow up a fair amount of the globe and leave the rest doubtful of habitation. This is the kind of war already in progress. And no one regards it as odd. Last week an inoffensive-looking little man was sent to a mental home in New York for leaving hand-made bombs about. Yet normal people do not in the least doubt their own sanity, if by some means or other they can give an air of normality to the creation of bombs which will blow up the whole of their civilization. And the brilliant men who are actually engaged upon the job are usually regarded as among the sanest of the sane.

Illusionism

It is hard to clarify the illusionism in all this, or to make clear the difference between sanity and insanity. A few months ago the head of one of the great powers, Marshal Bulganin, threatened to drop a rocket on London. It must be assumed that such a weapon, or half-a-dozen of them, could now destroy about a million people. Quite casually a normal man threatens to do this; and not a protest, official or otherwise, was made anywhere against the insanity of the threat. Few people now regard it as insane. If the same kind of threat had been made fifty years ago the whole civilized world would have stood still in horror.

It is difficult imaginatively to visualize what is normal or abnormal in the contemporary world. Certain highly humane people are arguing at the moment in this country about the number of non-combatants killed in the British-French attack upon Port Said. Some put it at hundreds and others at thousands. But no one seems to question the need for argument; it is more or less taken for granted that non-combatants are expected to be killed in any form of warfare.

Past Standards

In the not so distant past there were different standards. The profession of a soldier, for instance, was regarded as the most honourable in the State. It was so regarded because it was expected that the soldier should place his own body and his weapon between the defenceless and those who sought to destroy them. The sword was—and is—the symbolic weapon of honour. It should be used against a similar weapon in the assumed needs of warfare. A dim view was taken at anytime anywhere, even under the most terrible conditions of brigandage, of the soldier who would thrust his sword into the body of a defenceless woman or child.

All that has changed. No one is particularly horrified, that is horrified to the marrow, at anytime or anywhere, at defenceless women and children being slain by modern weapons. No cry of horror rises to high heaven that it has been done. The terrible abnormal has become the normal. Men go calmly about their business, whilst small groups of other men appointed by the State, learn how to blow the whole of civilization to smithereens.

The Mirror

There is religion, but religion as represented by the official churches, tacitly accepts as everyone else accepts. The fantastic illusion under which most men live now could be disclosed for what it is by religion. It has all the power to do so. It possesses in its life the forces to save men as it has saved them in the past. But everyone knows that the hierarchies of religion will not stir. A universal conference of all the heads of the great religions, called together in passion and protest against the iniquities and horrors of modern warfare, could do much to end them. Such a conference at least could hold up a mirror to the peoples of the world and show them what is actually taking place. It will not take place for no one would attend it. Everywhere in one way or another official religion—in spite of all its denials—is intertwined with what is regarded as proper by the State. It is not a mirror of right and wrong.

Where are the new men and women who will create a renaissance in religion to enable it to do what only it can do: to hang a mirror of truth before the imagination and conscience of mankind? They exist somewhere. The world must await their coming.

PROGRESS AND REASON

THE STORY OF SOME UNITARIAN IDEAS: II

By Wallace B. Tavener

BY the 1830's Unitarians, under the leadership of Martineau, Parker, Channing and others, were freshly understanding the bases of religion. The Bible was being put aside as a court of appeal. With this went away also the authority of confessions and creeds, and the giving up of any attempt to produce them. Nor were miracles any more invoked. Instead the emphasis came to be on the psychological fact of religion, the immediacy of religious truth, the authority of the spirit, of conscience and reason.

The view of the Bible proper to Unitarians was summed up in the exclamation of the late-Victorian Unitarian—"How shallow has the Bible become as the book of God; how deep it has become as the book of man".

So when the science of the mid-Nineteenth century burst upon the English scene it had a shattering effect upon dogmatic Biblical Christianity, but left the Unitarian position untouched.

Huxley's Reply

"The Origin of Species" appeared in 1859. The next year there was a meeting in Oxford to hear an American Professor speak on the development of European thought with special reference to the opinions of Mr. Darwin. The Bishop of Oxford, Samuel Wilberforce, declared he was going to the meeting prepared to knock the evolutionists for six. T. H. Huxley was prevailed upon to attend, and the Bishop in his speech, seeking to make a cheap point, turned to where Huxley was sitting and asked him whether he traced his descent from the apes through his father or his mother. Huxley's measured retort irreparably wounded the churchman unto many generations. "I would rather have an ape for an ancestor than be related to a man who used his education to suppress the truth".

Orthodoxy committed a ponderous blunder in taking its stand on some chapters in Genesis to refute what was to become the master idea of modern intelligence. It has never made any genuine attempt to recover from this error. To remain orthodoxy it must remain faithful to this falsity. The game of pretending that we can think as the Apostles did still goes on.

Unitarians did not at any time, so far as I can see, resist the idea of evolution, and in a few years had, in different degrees, assimilated the idea.

There were some, like Frances Power Cobbe, who, while accepting the findings of science felt that Darwinism had increased the difficulties of the moral argument for theism. Others regarded Darwinism as a scientific doctrine which one could accept without hurt or help to religious ideas. Martineau seems to have taken this view for some time, but later came to draw the new thought into his argument for design in nature. Others again found it an exciting and revolutionary idea which, by proving the upward course of life, transformed and enobled the whole world-view.

Belief in Progress

This enthusiasm for an evolutionary concept fused with another element in Nineteenth-century Unitarianism. This other element was a vigorous humane and social impulse which was to bring Unitarians frequently to the forefront of movements for the correction of abuses, acts of charity and reform, and calls to social progress and hope. The impulse to reform coupled with the doctrine of evolution produced in our movement something outstandingly characteristic of it as a religion. This was the belief in progress as a cardinal tenet—"the progress of mankind onward and upward for ever". The world-view of the orthodox had been turned round the other way so as to look forward to God's will upon earth instead of backward to a lost Eden. Needless to say, this was felt to be a recovery of the sense of the Galilean teaching of the Kingdom. It also gave a new optimistic insight into the problem of evil, presenting to the mind not a falling condition of man but a rising one, with the sense of sin being found in the tension of growth—the contradiction between repulsion from things past and the vision of human nature remade.

The Place of Reason

The other feature that came into prominence amongst us was the status given to reason. The new science tended strongly to confirm the older Unitarian attachment to rationality. Rationality was clearly implied in the first critical approach to the Bible on the question of the Trinity. Later, Channing had protested that if Christianity were not a rational religion he would forswear it. After the advances of scientific thought in the middle of the Nineteenth century we find a leading Unitarian preacher in 1893 writing, "every scientific fact must be accepted as an article of religious faith". This unqualified statement throws a sharp light on what Unitarians thought on the question of the relations of science and religion, which has become a fruitful field for ambiguous and shifty discussion in recent times.

When the older Unitarians spoke of the rationality of the Christian religion they did not, we must remember, repudiate the realities of emotion or mystical experience. The character of Channing, whom we cited on rationality, shows how that was not the case. Rationality did not mean to them a dry-as-dust intellectualism which scorned prayer and worship and inspiration. Reason was for them a confirmatory guide. Their trust in it was the sign of a devout conviction that the creation and all experience was the work of truth, and that truth could not contradict itself.

The forces of unreason, of unguided emotion, are indeed very powerful, very various and often horrific. Against them reason is a system of defence built up through many chastening disciplines. It used to be said that man was a rational animal. It does not mean that man is a *wholly* rational animal, but that he is the *only* rational animal—the only one with reason added to his animal nature. Being as instinctive and emotional as most other animals, he is also uniquely in possession of reason as an extra instrument of life. No study of the recent "depth psychology" should obscure this. Without reason man would never have become man. It is therefore necessary, as one of our very highest duties, to give to the works of reason all the service we can in all our effort to become human. In religion, where false devotions, fanatic nonsense and blind prejudice have brought forth so much that is contrary to religion, it is necessary always that the angel of reason is near to bless.

When we set up reason, then, as one of the cardinal features of our religion we are not referring to a mere logical check on fallacies (though that is important enough). We see in reason firm principles of understanding, order and coherence. We wish our religion to be built into that order and coherence. In a former age the enterprise of reason was put in our prospectus, and in our age there is much to make us underline it afresh.

WHY BE A MINISTER?

By Harry Maguire

THIS was the heading of an *Inquirer* article on January 12, and the writer of it said he failed to become a minister because he found no fulfilment of purpose in the Protestant Christian Church and little justification for its existence. In his preamble too, he seemed to find the world little better for its nearly two thousand years of existence.

I cannot help feeling that the writer is unduly pessimistic. I think of the way in which the population of Europe and the world was kept down and sometimes actually reduced in past ages; of the Thirty Year's War; of the long struggle of the Dutch against Catholic Spain. The broadcast of Shaw's *Androcles and the Lion* the other evening gave a reminder not only of the vast difference between the common mentality of the Roman world and Christian thought and feeling, but of the fact that except for the very temporary and painful excrescences of things like the Hitlerite régime, the vast majority of Western people now judge themselves and life in general by standards which at least pay lip service to Christian ethics.

It is, of course, true that this age of science has made the concentration of power in a few hands easier than ever, and we all know Lord Acton's words on that—but even with the misuse of power, with all the misery and suffering that it has entailed, the misuse has been justified in the name of humanity's need in general.

The two questions asked by the writer brings up the whole question of the purpose and function of a church. It might well be that unsatisfactory answers were the result of the nature of the questions. Whatever else it may be, and whatever other purposes it may serve, we would I think agree that a church is a worshipping community and here in the West a group worshipping with some Christian traditions. One might enlarge on the adjective and its social implications. For any minister or would-be minister the church then is a group or community, a society united fundamentally by the felt need for corporate worship which in our latitude necessitates a building often called also, a church. The real church can, of course, be little better than its people. Some organization is inseparable from its functioning. The organizers, leaders, lay or ministerial may do something to maintain or even lift the levels of ideals but it is folly to expect too much of human institutions and organizations. In a sense, goodness, virtue, is not an inherited quality though dispositions may well be. We begin life, each of us, as new creatures, having to make our own characters by our own choices between alternatives of action presented to us. Never clear-cut good or evil but only of relative better or worse—at least it is generally so. If the whole world magically became Christian to-morrow, the next generation would have to be magically converted again. The wise writer of *Green Pastures* beautifully illustrates this. All we can do as leaders or propagators of the Christian gospel through the church or indeed through any other function or organization of society, like, say, our Educational system or U.N.O., is to so inspire and educate our group or community that their ideals and tastes are set on ever higher and higher planes so that the alternatives of action appearing before their minds are ever on nobler, purer, better levels. This is all we can do for posterity.

One other lesson comes as a consequence of the church being a community, a society at worship. Kindred people will have more than one thing in common. Quite apart from the fact that a forward-looking group is likely to be a minority group—pioneers must be so—and so will come much together in their culture and work, they will be families. Care for the young may insist on Sunday Schools or on youth organizations. Manifest needs of religious nurture and training would most legitimately be met by the church. If the bonds of fellowship in that church society felt the need of other joint cultural activities whether or dance, drama or art then surely its supply is no anachronism? The point is that the size and circumstances of each church must determine just what extraneous activities beyond pure worship are desirable or necessary. Some will need no paid i.e. full time leader or minister. Size alone may preclude it. For others, a full time organizer will be imperative. In any case, paid or unpaid, full time or otherwise devoted organizers, preachers and teachers are wanted now, for the next generation, and for each succeeding one. In every age the "Gospel" has to be re-interpreted for its time and I know of no other organization save that of the church in which this can be done. "The Harvest is plenteous but the labourers are few."

COMMENT

Christmas and Logic

WHEN a recent correspondent told me that since I disapproved of special Unitarian Christmas service, I should also cease to read the Bible and other religious literature, since they contain so many myths, I couldn't help feeling that there was a mistake somewhere. On the same logic one could conclude that because one does not like, say, pork, then one should enter no dining-room or restaurant; or that because the Mass of the Roman Church embodies, along with the myth, a deep-seated truth, therefore I ought to make a point of being present at its celebration. It is, of course, quite true that most cult practices, even if founded on myth, contain what the Germans call an "ahnung" or presentiment of spiritual or religious truth, but whether or not we accept these as our own depends on their relationship to our belief as a whole. There should, in other words, be a sense of proportion in worship, and I feel that for me the significance of Jesus lies in the field of history rather than in that of religious experience. It is because of that that most Unitarians have so much difficulty in choosing passages in the Gospels for reading in one's chapel, without having to make omissions which imply that the person of Jesus is no longer central for faith.

Overseas Broadcasts

There will always be a wide difference of opinion on the subject of Britain's intervention in Egypt, but a recent letter of Sir Richard Boyer, chairman of the Australian Broadcasting Commission, shows admirably the part that was played by the B.B.C.'s foreign broadcasts. He says that being in the East during the Suez intervention, he was greatly impressed with the effect of the news service putting forward, not only the Government's position, but also in an adequate manner the views of the Opposition. "While," he said, "these countries opposed with varying degrees of intensity, the Anglo-French action in Egypt, this honesty of reportage by the B.B.C. made an immense impression upon them". They did not fail to admire the fact that even in moments of armed conflict, Britain, in this service rendered by a public corporation, presented a balanced and objective picture of the country's views. The British Government, in giving Dr. Charles Hill a seat in the Cabinet and investing him with the responsibility for co-ordinating Government information services at home and abroad, shows that it is fully alive to the value of efficient information services, but it will be necessary to watch closely lest in the interests of integration and efficiency, fairness and balance be lost sight of.

America's Human Problem

In the United States members of the Unitarian body are continuing to take a prominent part in attempts to continue or impose segregation in all its forms on the Negro community. The latest number of the *Christian Register* contains the news that Mr. J. Orr, a member of the Florida State legislature and of the Unitarian church at Miami has excited such opposition on account of his stand for integration that a bill has been submitted to deny him his seat, on the ground that he is a member of the National Association for the Advancement of Coloured People. This action shows to what length many are prepared to go to keep the Negro down and to defy the Federal law. There may be people of great respectability who are against integration, but they can hardly be happy at the form the opposition often takes; but I have always understood that the main opposition comes from the lower strata of the white population, who would feel their self-respect damaged were the Negro to be given equality of opportunity. It must be an impressive sight to see a long procession of Ku Klux Klansmen in the livery of their order; but it is said that an effective antidote is to look at their footwear.

Water

Once again the problem of the "Dust Bowl" is coming to the fore in the United States. According to John Gunther, there were once 400 million acres of tillable land in the Great Plains area. The great droughts of the 30's destroyed forever about ten per cent. of this; 200 million acres were badly damaged, and 40 millions simply blew away. In the 30's the Dakotas were the centre of the devastation, but a good deal has been done in the north to remedy the damage wrought by erosion. To-day, however, the problem is once again raising its head, particularly in the south-west. In Texas 235 of the 254 counties have been designated "disaster areas"; whilst in one farming community in the south-western part of Texas, 10,000 people out of a total of 16,000 are said to be in receipt of relief. 2¼ million acres are said to have been damaged by wind-erosion this season, whilst tens of millions of acres are threatened by the winds of the next two or three months. Although the problem is not yet so great as that which faced the nation a quarter of a century ago, the President has thought it worthwhile to make a comprehensive tour of the districts most severely hit and to remind Congress that water was rapidly becoming the country's "most precious natural resource". He also used the occasion to point out that the country's demand for water is growing even more rapidly than the population, so that the potentialities of each river valley will have to be mapped out as a whole, and utilized accordingly. We in Britain are not threatened by erosion to any serious extent, but here, too, the problem of getting sufficient water for our natural development is a serious one.

Commentator.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

From Hungary

The following note has been received by the Editor from The Consistory of The Unitarian Church in Hungary. It is signed by nine persons.

"Dear Friend—On the occasion of the first meeting of the Presidium and Service Committee of the Unitarian Church in Hungary we take pleasure in sending you our best wishes and warm and brotherly greetings for the New Year of 1957.

Yours—brethren in faith."

Breaking Through

Sir,—I am exceedingly grateful for your "Leader" of January 27. It contains something of the sense of urgency that increasingly grips our members. There have been recent signs in *The Inquirer* of this significant change of mood. It is a translation from defeatism to a new belligerence and positive challenge that captures our blood.

Mrs. Arciszewski writes in about "Unattached Unitarians". She takes the trouble to do this because she cares. She doesn't remain quiet about it. Almost before the printer's ink is dry, in comes the Rev. Arthur Birtles with a highly practical approach, straight, one is tempted to say, from the horse's mouth, if he will beg my humble pardon. I can think of times when nothing would have been said.

In the same issue (January 19), Keith Noble tells us of the conference at Great Hucklow between April 12-14, organized by the South Lancs. Region of the Unitarian Young People's League. This is to be on "Racial Harmony". What a terrific thing to do and how I personally congratulate them! There are still some, it appears, who want to keep off anything political. They commend us to get our politics, as Mr. Kemshall does, "... even from the *Daily Herald* and the *Daily Worker*". Well! Well! (what has the poor *Daily Herald* done to deserve this?). I hope members of the League will continue to ignore such isolationism and increase their concern about those who suffer from the ill-effects of certain political parties and doctrines.

And lest we retain some who imagine that the "League" spends its time doing the Gay Gordons and nothing else, news comes to hand that the South-East Region of the U.Y.P.L. are holding a conference on "Social Service" between the dates of March 29 and 31. This is to be in London. The intention is to inform members of the field of work. This conference sprang entirely from the younger members. It is to be held in a private house, the parents of a young Unitarian very kindly handing over domestic facilities for the occasion. (Oh! Why haven't we a hostel, for male and female, in the very capital itself?)

The serious mood that has come over the younger members of our churches needs to be carefully watched. Quite rightly, they want results. Unitarians are sometimes charged with being "too intellectual" (and when a man like Mr. Robbins makes such a charge, it worries me deeply) and appeals are made for a "Simple Faith". Our faith, be it simple or not, can, and does, set fire to convictions and that fire is burning much more brightly.

This new mood, Sir, will create problems. That is all to the good. We just can't "Break Through" and carry on as we have been doing. There are a large number throughout the country feeling the same, and it is good to know that the mood is beginning to take a concrete form. As the Bournemouth supporter was recently heard to utter in the game against the "Wolves", "Blimey! It's one up!"—Yours.

London, N.W.11. *Keith C. Treacher.*

A Simple Faith

Sir,—It seems to me that many of Dr. Agnew's critics—and this applies to a considerable number of contributors to *The Inquirer*—confuse wisdom with intellectuality. Just because life seems to become more and more complicated and difficult, we tend to take it for granted that the answers to our problems must of necessity be difficult and complicated too. But surely that is not necessarily so. Great mental powers are no guarantee of either balance or commonsense. I have known a number of very clever folk who were very foolish in the management of their private lives, and on the other hand many simple and comparatively unlettered people who were supremely wise. I remember Ramsay MacDonald saying many years ago that the wisest man he ever knew was an Ayrshire shepherd who could neither read nor write.

As a young man who had outgrown the Fundamentalism in which I had been reared, it was my good fortune to attend for many years a small Quaker meeting in a South London suburb, with a "front bench" of three or four saintly souls who could certainly not be called intellectuals by a long stretch of imagination. Indeed their knowledge of modern Biblical Criticism, of philosophy, of modern psychology, etc., was probably nearly nil. They were humble but liberal-minded folk, deeply sensitive to the world's suffering and with a real insight into the needs of the human spirit. Sunday after Sunday one or two would rise and, often haltingly, address us and one seldom left the gathering without a sense of liberation of spirit, refreshment and encouragement. Surely *that* is the business of religion. Whence sprang this idea that a religion to be rational must of necessity be complicated?

And why this constant reiteration that the place of those who feel the need for a simple faith is on the Billy Graham bandwagon? Mr. Hinkins is right. Fundamentalism is *not* a simple faith (how well I know it! And how much I suffered under it as a boy!). A "faith" that dispatches a sublime but heterodox spirit to Hell, but automatically "saves" a glib wind-bag of an "evangelist" raises awkward questions about the nature of God and the purpose of the universe that are not lost on relatively simple souls. I broke with Fundamentalism as a schoolboy when it suddenly dawned on me that all the people I admired most were apparently almost to a man destined for Hell, and many people that I did not admire at all (including some of rather shady character) were apparently sure to a reserved place in Heaven, and this seemed all wrong somehow. It still does. And it is not surprising that the inherent contradictions of that sort of religion have landed hundreds of poor souls in our mental homes.

To-day I call myself a Liberal Christian because that point of view seems to me both simple and rational. . . . Or isn't it?—Yours,

London, E.1. *A. Douglas Millard.*

(We do not wish to end this correspondence but it can only be profitable from now on if the argument is advanced. Will intending correspondents kindly note.—Ed.)

Unattached Unitarians

SIR,—The Women's League, through the Fellowship section, keeps in touch with over three hundred Unitarian women who, for various reasons, are unable to attend one of our churches.

Many of these are isolated geographically and are eager to make contact with neighbouring Unitarians, if there are any.

I have compiled a list of Fellowship members arranged geographically, and have been able to effect many introductions by this means. I shall be pleased to answer inquiries from isolated Unitarians, whether members of the Women's League or not. Please write to 26 Beehive Lane, Ilford, Essex.—Yours,

Ilford. *Marjory G. Mitchell (Mrs.)*
Fellowship Secretary, Women's League.

Why Be A Minister?

SIR,—As a layman, I feel that Peter Jones is on the wrong tack with regard to his remarks about institutions connected with churches.

My feeling is that as God is the Father of us all, and that the Church is the Home of God, that Home should be open to all and sundry in whatever direction may be of service to the community without thought of reward (i.e. increase in church attendance).—Yours,

Lewisham Unitarian Christian Church. *Frank Crome.*

For Old People's Homes

SIR,—It is proposed to form a league of voluntary workers to provide entertainment at old people's homes throughout London. There is a tremendous need for people to come forward to provide an enjoyable diversion from the monotonous life of so many such homes.

Will any interested person who has a gramophone or film projector or musical instrument he or she can carry about, or talent with which to give live performances please write to me.—Yours,

4 *Erskine Hill, London, N.W.11.* *Antony Steel.*

From A Current Church Calendar

"For renewal of faith and hope born of spiritual discernment I would commend to you the editorial articles of *The Inquirer*. They alone are worth the threepence cost."

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THE ANNUAL MEETINGS, 1957

ARRANGEMENTS for the General Assembly 1957 annual meetings begin to take shape.

They will be held in Birmingham from Tuesday, April 23, to Friday, 26. The Anniversary Service and the Communion Service will be held at the Church of the Messiah. All the meetings will be held in the Friends' Meeting House, Bull Street (adjacent to Lewis's Store and 2 minutes from Snow Hill station).

As usual the Assembly annual meetings will open with an informal reception at 4 p.m. On the same day the Sunday School Association will hold its annual meeting at 2 p.m. and the Unitarian Peace Fellowship at 4.30 p.m.

The Rev. A. Vallance of Altrincham, will be the Anniversary preacher, and the service will be conducted by the Rev. John Storer, of Hale Barn. Wednesday, will be taken up mainly by the annual business meeting affairs. At this the Rev. J. P. Chalk, of Croydon, will be installed as President. A motion that Rt. Hon. Chuter Ede, C.H., M.P., be elected President-elect will be moved. In the evening ministers and delegates will be received at an official reception by The Lord Mayor.

Thursday morning will begin with the Communion Service which the Rev. Gabriel Kereki, of Tenterden, will conduct and which will be held in the Church of the Messiah. At 11 o'clock in the Friends' Meeting House, the Essex Hall Lecture will be given by Professor Basil Willey of Cambridge. His subject will be "The Religion of Nature".

After lunch the annual meetings of the various auxiliary bodies will be held. The members of the Women's League will listen to an address on "Miss Octavia Hill and Housing Management" by Mrs. Crosskey. The theme of the Social Service Department meeting will be "The work of the Inter-Church Aid for Refugees".

Thursday evening takes the form of a public meeting, when a minister, a layman and a Y.P.L. member will each speak on "What I expect from my Church".

A conference is planned for Friday morning to discuss "The presentation of our faith to the outside world". In the chair will be the Rev. E. D. Davies, who is Chairman of the Church Aid and Extension Committee, which is concerned with "The Advance Campaigns". There will be two speakers, Rev. Keith Treacher of Golders Green, and Dr. Jeremy Goring of Ditchling. The address bringing the Friday morning session to a close will be given by Rev. Philip Whiteman of Dover.

That briefly is the outline of the programme for the 1957 meetings. In Birmingham, the Midland Union is busy with the preliminary organizing. Local publicity is being arranged. Catering arrangements for delegates at lunch time are being attended to. Hospitality details are receiving attention. The members of the twenty congregations forming the Union are looking forward eagerly to receiving the ministers and delegates. A special handbook telling the story of the Midland Churches is being published.

The matters to be dealt with at the annual meetings are of vital concern to the movement. It is hoped that as many congregations as possible will be represented. A.P.

LETTER FROM OXFORD

AN enthusiastic meeting was held at Manchester College on Saturday, January 19, to adopt, with the approval of the college committee, a constitution for a new "Society of Worshippers at Manchester College Chapel," to elect officers, and to explore a future programme. The Principal is to be chairman; Dr. S. G. Waley, secretary; Mr. C. A. Holditch, assistant secretary; and Mr. H. Saunders, treasurer (he was immediately showered with subscriptions). The committee consists of four members elected by the congregation.

and one each from the Women's League, the theological students, the Schweitzer Society, the Priestley Society (two active youth groups, for university and city respectively, organized separately by proctorial rule), and the committee of the Children's Chapel. Next day, Sunday, at a well-attended service, the Principal preached and Dr. Waley read the lesson at the dedication of the new society. Sunday congregations continue noticeably larger and younger, and there is much hope for the future.

Also on January 20, the projected Children's Chapel was started, with a nucleus of five children aged 8 and 9 years, and a rota of leaders which includes three professional teachers. Rev. D. E. Richards of the R.E.D. and others have given valuable advice and help, and an experimental course is planned. Other age-groups may be added later.

Looking back, we record that the chapel was decorated with evergreens and silver plate for the Carol Service on December 23, by a band of helpers from the congregation. Many people attended the service, bringing gifts of sweets and cigarettes for patients at the county mental hospital—altogether 108 packets, large and small, and £2 to be spent on further gifts. The choir sang Carols, some traditional and some by our gifted organist, Mr. H. W. Spicer.

For the students Hilary term has started with a full programme, including what we think is a new approach to the study of sermon-preparation. Under the auspices of the Spalding Trust, Professor Daube, of All Souls' College, will give a course of lectures in Manchester College on "The New Testament and Rabbinic Judaism," thus continuing this college's traditional interest in the study of comparative religion.

From time to time the college library receives gifts of books and manuscripts, which are gratefully acknowledged. Interesting other gifts include: the death-mask of Rev. Pendlebury Houghton (1758-1824), given by Mr. S. H. Dowson; a photograph album of former Unitarian and other worthies (Mrs. R. Philipson); a lead communion token from the First Presbyterian Church (Non-subscribing), Newtownards, dated 1801 (Mrs. Heron); and a set of reproductions of William Blake drawings (Rev. F. H. Vaughan).

HUNGARIAN RELIEF FUND

There are fifteen thousand Hungarian refugees in Britain and another seventy or eighty thousand in Austria. With their plight so near, there is a danger that we will lose sight of a much graver and bigger problem: ten million people inside Hungary.

Tens of thousands have lost their homes and belongings; hundreds of thousands have been and are being dismissed from their jobs. The cultural life of the country is at a standstill: writers, artists, actors, musicians have no way to earn their living. Fuel and food are scarce; clothing is desperately needed.

Only a small proportion of the various funds collected in the West is being devoted to Hungary. The Red Cross cannot reach all the people; most of its supplies are distributed only in the capital.

The Hungarian Relief Fund has already sent five hundred food parcels to individual addresses in Hungary as a pilot scheme. This has proved successful and we are now appealing for help to make this into a nation-wide and long-term plan.

There are two ways people in Britain can help.

For £2 10s. we can send a 10 lbs. parcel of concentrated nourishing food to a Hungarian family. This contains sugar, rice, semolina, coffee, tea, cocoa, chocolate and other carefully chosen foodstuffs, supplied at cost price by a leading London store. These parcels are delivered by the Hungarian Post Office and are quite safe.

You can send money for one or more parcels. If you have any Hungarian relatives or friends, send us their addresses; otherwise the Hungarian Relief Fund will choose somebody from the many thousands of people in need whose names we have on record. Kindly mark your envelopes "**Parcels Scheme**".

The other way is *personal aid*. If you wish to adopt an Hungarian family, sending food, clothes, soap and other small gifts fairly regularly, write to us, giving any preferences as to the type of people you wish to "adopt". We will send you the name and address of a suitable one, together with all instructions. Mark the envelope "**Personal Aid**".

Join one of the schemes *to-day*. The need is tremendous and by helping NOW, you will save lives that are in great danger.

Should you wish for any further information, we will be glad to supply it.

The Hungarian Relief Fund,
8 Cumberland House,
Kensington Court, W.8.

Ethel Irving

Many members and friends of Stanley Street Unitarian Church, Colne, Lancs., attended the funeral service of Mrs. Ethel Irving in the Church on January 19. The service and Committal at Skipton Crematorium was conducted by the Rev. G. W. Petts. Mrs. Irving, aged 70, passed away after a long illness in hospital and at home. For over 20 years she was organist of the Colne Church, and took part in many of the town's musical activities. She was an active member and past President of the Colne Branch Women's League, and well-known to many in the North and East Lancashire Unitarian Mission. Her presence will be missed, though death came as a blessing.

NEWS REVIEW

Belfast: All Souls: Under very difficult circumstances with the congregation moving constantly outward the Church has had the best year in its history. Membership has increased, attendances have been maintained and voluntary contributions uncollected have reached £1,500 with Sunday collections in addition of £500. Those who remember Rosemary Hall will be interested to know that it has been considerably extended.

Portsmouth: For the third time in three months the new John Pounds Memorial Church, Portsmouth, was crowded and extra chairs were placed in the aisles. The occasion was a special Service of Thanksgiving held on the first Sunday of the New Year and the 118th anniversary of the death of John Pounds, to mark the rebuilding of the church. It was attended by many civic leaders which included the Lord Mayor and Lady Mayoress of Portsmouth, Councillor and Mrs. A. G. Asquith-Leeson, Aldermen and Councillors, Magistrates, the Chairman and members of the Education Committee, the City Coroner, and the preacher was the Rt. Hon. J. Chuter Ede.

The service was conducted by the minister, Mr. J. R. Sturges, and the lesson read by Councillor A. L. Blake, Chairman of the City Education Committee. Two lovely anthems by Tallis and Holst were sung by the St. Cecilia Singers and Mr. H. Knight was the organist.

After the Service, the Lord Mayor unveiled a picture of John Pounds in the adjoining Hall. Presented by a Southsea store it had been reproduced through the courtesy of the *Evening News* who were represented at the unveiling by the Manager, Mr. T. Moore.

Halifax: Miss Marjory Hall, an officer of the British Council for Cultural Relations with other countries, was recently awarded the M.B.E. for her work in South America. This Council is concerned with the publicizing in the different countries of the world, British ideals, way of life and interests.

Miss Hall is at present at her home in Halifax, on leave from Uruguay (Montevideo), and Northgate End's Women's League was fortunate to have her as its guest speaker on January 23rd. In Miss Hall, the Council has a most capable ambassador, whose charming eloquence and rendering of Spanish art songs to her own accompaniment of the guitar, delighted her large audience, which, on this occasion, included also the men of the congregation.

Rochdale: On Saturday, January 19, a large congregation assembled in the Blackwater Street Church for the Induction of our new minister, Rev. F. W. Barr.

(Continued on page 44)

THE CALENDAR OF THE CHURCHES

SUNDAY, FEBRUARY 3rd, 1957

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Supply
Aberystwyth, New Street Meeting House, 11, Mr. T. Islwyn Nicholas
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Mr. E. Hatton

Bath, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. W. Waddington
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bessborough Road, 6.30 (February 3rd), Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Supply
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Harvey Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Supply
Bradford, Broadway Avenue, 3.15, Drama Service
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Corbell
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11, Mr. A. G. Tarrant, 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Bertles
Bristol, Oakfield Road, 11, Rev. A. H. Bertles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 2.30, Rev. L. Hallworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde

Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mr. Arthur Peirce
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Mr. A. Patterson
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Holyhead Road, 11, Sunday School, 6.30, Rev. Allin Williams
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickens
Croydon, Free Christian Church, Wellesley Road, 11 (also 6.30, 1st Sunday in the month)

Dean Row, 10.45, Rev. A. B. Downing, Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotter
Derby, Friar Gate Unitarian Chapel, 6.30, Mrs. D. M. Marriott
Ditchling, Old Meeting House, 10.45, Rev. John Rowland
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Wrightson

Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. R. Furlong
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
Dundee, Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Potts

Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South Street, 6.30, Rev. L. J. Hines

Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Supply
Gloucester, Barton Street, 3, Rev. Barbara Thomas
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross

Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Storer
Halifax, Northgate End, 10.45, Rev. Ada Tonkin, 6.30, Rev. J. B. Tonkin
Hastings, Free Christian Church, South Terrace, 11, Rev. Douglas Hilton, 6.30, Mrs. Muriel Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. Ralph E. Goddard
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6.30, ——
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Pimm

Kendal, Market Place Chapel, 6.30, Supply
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith

Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. L. Gulland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsay, The Little House, Garth Road, 11, ——
Lewes, Westgate Chapel, 11, Supply
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kenwell
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. N. Kirkman
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. K. Morris
Liverpool, Gateacre Chapel, 11, Rev. Stanley R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. Kirkman
Liverpool, Hope Street, 6.30, Rev. Maurice Johnson
Liverpool, Ullet Road, 11 and 6.30, Rev. R. Seymour Price
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. C. S. Dence
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. Ballantyne, (also 6.30, 2nd Sunday in the month)
London, Forest Gate, Upton Lane, 6.30, Rev. John Kielty
London, Golders Green, Hoop Lane, 11, Rev. Dudley Richards, 6.30, Rev. K. C. Thompson
London, Hackney, New Gravel Pit Church, Chatham Place, 11, Supply
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Mann
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Thompson
London, Ilford High Road, 6.30, Mr. T. E. Dalton
London, Islington, Upper Street Unity Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Rev. J. P. Chalk, 6.30, Mr. S. R. Morton
London, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Mr. H. Cumming
London, Mansford Street Church, Bethnal Green, 6.30, Mrs. E. Savage
London, Richmond Free Church, Ormond Road, 11, Rev. W. M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. Hankinson
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also, 6.30, 1st Sunday in the month) Miss Eileen Kielty
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newham Road, 6.30, Rev. Dudley Richards
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hellary

Macclesfield, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Student
Maidstone, Unitarian Church, Market Buildings, 6.30, Rev. Douglas Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkins
Manchester, Stand Chapel, Whitefield, 10.45 and 6.30 (February 10th), Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown,
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, ——
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Mexborough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Mr. D. C. Doel
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Toone

Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Corah Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Short

Northampton, Kettering Road Church, 11, Miss J. Mead
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam

Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Rev. H. L. Short

Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth,
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon Beverley
Plymouth, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. Kinsley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunkle
Portsmouth, John Pounds Memorial Church, High Street, 6.30, Mr. J. R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary

Ringwood, Hants, The Meeting House, 11, Dr. J. Cyril Flower
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Bass
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. N. J. Teape

Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
Sheffield (Attercliffe), 6.30, Mr. T. H. Mears
Sheffield, Fulwood Old Chapel, 11 and 6.30, Rev. F. Sorell
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of The Saviour, London Road, 6.30, Mr. P. J. Pitman
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 3.15 Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Rev. Stanley R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson, 6.30, Supply
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Vincey (also 11, First Sunday in the month)
Swansea, Fforest Free Christian Meeting House, 11, Rev. Simon Jones
Swindon, Swindon Hall Road, 10.45, Rev. Joyce Hazelhurst, 6.30, Rev. P. B. Godfrey

Taunton, Mary St. Chapel, 11, Rev. W. H. Corbell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kennell
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. Pearce
Torquay, Unity Church Montpelier Road, 11 and 6.30, Rev. Charles Easton
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer

Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30. (Last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. C. A. Piper
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Supply
West Kirby, Brookfield Gardens, 11 Rev. Maurice Johnson, (also, 6.30, 1st Sunday in the month)
Whitby, Flowergate, 6, Mrs. Pullein

York, St. Saviourgate Chapel, 6.30, Mr. C. H. Sykes

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Pennington, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Rev. D. W. Simpson, Manse Telephone LX 2021
Unitarian Fellowship of Australia, 1 Gibbs Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilson
Wellington, Service suspended. Enquiries — Mrs. Wyeth, Tel. 40-272.

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. Barter

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Unitarian Holiday Fellowship Abroad

Lugano and Italian Lakes (July 1-12); Bergen and Hardanger-fjord (August 5-17); Salzburg, Zell-Am-See, Innsbruck (August 12-23). Lone travellers welcome. Parties will include Australian and American Unitarians. Rev. Parkinson, 32 Windsor Road, Doncaster.

Change of Address

Rev. W. and Mrs. Barr, 1 Kirklee Road, Castleton, Rochdale.

(*Continued from page 42*)

The Mayor and Mayoress of Rochdale were present and friends from Stalybridge, Heywood, Dob Lane and Stand joined in what was a really impressive service, conducted by the former minister, Rev. W. Barr.

The Charge to the congregation was given by Rev. Principal F. Kenworthy and to the Minister by Rev. J. Harry Smith, of Gee Cross.

After accepting the charge to the Congregation, the Chairman, Mr. A. F. Barnes, welcomed Mr. Barr in the name of the Church.

The service over, a good tea awaited members and visitors, efficiently prepared and served by the ladies at the Sunday School in Clover Street. The welcome meeting followed, presided over by Mr. Harvey Ashworth who conveyed greetings to Mr. and Mrs. Barr on behalf of the Trustees. Messages of welcome were also voiced by Mr. A. F. Barnes, Chairman of the Church Committee, Mr. Nathan Ashworth, Sunday School Supt., Rev. B. Gill, North and East Lancs Mission and Rev. Sydney Knight, Bolton and District Minister's Fraternal.

The proceedings ended with the singing of a hymn and the Benediction pronounced by the new Minister.

THE NEW ESSEX HALL REBUILDING FUND

Twenty-First List of Promises and Subscriptions

Unitarian Chapel, Tamworth	2	2	0
The Sunday School of the Memorial Church, Cambridge	3	3	0
Todmorden Unitarian Women's League	5	5	0
Swansea Church	32	15	0
Free Christian Church, Bolton-on-Dearne	5	5	0
George's Chapel, Exeter	11	10	0
Women's League, Nottage, Unitarian Chapel	2	2	0
Mrs. D. A. Thomas, Nottage Unitarian Chapel	3	5	0
Mrs. L. Howell, Nottage Unitarian Chapel		9	0
Mrs. T. Thomas, Nottage Unitarian Chapel		15	0
Mrs. I. Evans, Nottage Unitarian Chapel		18	5
Mrs. M. John, Nottage Unitarian Chapel		10	7
Miss L. Jenkins, Nottage Unitarian Chapel		10	3
Mrs. R. Evans, Nottage Unitarian Chapel	1	6	0
Mrs. V. Davies, Nottage Unitarian Chapel		7	3
Mrs. F. Morgan, Nottage Unitarian Chapel		4	6
Mrs. Aston, Nottage Unitarian Chapel		4	3
Mrs. Rixon, Nottage Unitarian Chapel		5	0
Mrs. Parker, Nottage Unitarian Chapel		5	5
Mrs. C. Jones, Nottage Unitarian Chapel		10	0
Nottage Unitarian Chapel	11	17	8
North Shore Unitarian Church, Blackpool	4	14	2
The Midland Sunday School Association	6	6	0
J. Course, F.B.H.I., Royston	2	0	0
Pepper Hill Unitarian Church, Shelf, Nr. Halifax	2	0	0
John Davies, Llwynrhydowen Church	1	0	0
Miss A. Davies, Llwynrhydowen Church	2	0	0
Miss S. Davies, Llwynrhydowen Church	1	0	0
A. J. Martin, Llwynrhydowen Church	3	0	0
Mr. and Mrs. Richard Davies, Llwynrhydowen Church	2	0	0
D. Davies, Llwynrhydowen Church	1	0	0
James Jones, Llwynrhydowen Church		10	0
Mr. and Mrs. J. Jones, Llwynrhydowen Church		10	0
Miss B. Davies, Llwynrhydowen Church	1	0	0
Mrs. Jones, Llwynrhydowen Church		10	0
Mr. and Mrs. D. Evans, Llwynrhydowen Church		10	0
Miss S. Evans, Llwynrhydowen Church		10	0
Mr. and Mrs. T. Davies, Llwynrhydowen Church	1	0	0
W. James, Llwynrhydowen Church	1	0	0
Mrs. M. Evans, Llwynrhydowen Church		10	0
Mrs. N. Jones, Llwynrhydowen Church	1	0	0
Councillor & Mrs. Griffith Davies, Llwynrhydowen Church	5	0	0
Mrs. M. Davies-Jones, Llwynrhydowen Church		10	0
Mr. & Mrs. Daff Jones, Llwynrhydowen Church		5	0
Mrs. M. Jones, Llwynrhydowen Church		10	0
Llwynrhydowen Sunday School	3	10	0
Llwynrhydowen Congregation	3	5	0
	£128	10	6
Total Donations and Promises:			
Already published	56,207	0	3
This list	128	10	6
	56,335	10	9
Less double-entries	152	9	6
	£56,183	1	3

Treasurer: Leslie Procter, F.A.C.C.A., Certified Accountant, Willow House, Waterfoot, Rossendale, Lancs.

Death

Haycock.—On January 5, peacefully, Annie L., wife of the late H. E. Haycock.

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